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WOODSTOCK LETTERS.

VOL. VII, No. 3.

GEORGETOWN COLLEGE,

Its early history, with a biographical sketch of its founder, and extracts from his correspondence.

(*Continued.*)

The final triumph of the American arms in the war of Independence led to negotiations on both sides for a cessation of hostilities, and a treaty of peace was signed at Paris by commissioners from England and America, Nov. 30th, 1782: a more definite one, Sept. 3d, 1783, settled all matters in dispute. Three months after, the American army disbanded. On the 23d of December, 1783, the Commander-in-chief of the American forces repaired to Annapolis, where Congress was at the time in session, and surrendered his military authority to those who had conferred it upon him.

In this interval, Rev. Mr. Carroll's attention was drawn to the objectionable relations subsisting between the Maryland clergy and the country from which the American people had just wrung their independence. Rev. Mr. Lewis's position as ecclesiastical superior under a Bishop resident in England, seemed to him inconsistent with the political order now established: and indeed Mr. Lewis himself took

the same view. Meetings of the clergy were called during 1783, to consider the subject, and also to take measures for the protection of the property interests committed to their charge. Considering Rev. Mr. Carroll's views on the latter topic, as expressed in the correspondence already quoted, it is not difficult to surmise his active agency in procuring these meetings, as the documents and correspondence preceeding them would doubtless show, were they at hand. In these conferences, first or last, his plan of an "Academy" was considered, developing subsequently into the establishment of GEORGETOWN COLLEGE. But before proceeding to narrate the business transacted at the meetings, the following extract from Campbell's biography * of our founder, seems an appropriate introduction. It was the growth of the more tolerant sentiments of their fellow-countrymen, as here described, that held up the hands of these venerable missionaries, in the work they now entered upon:—which inspired these orphaned sons of the persecuted and maligned Society of Jesus with new activity, in the prospect of reaping with joy, in the field of religion, the fruits, that had hitherto been gathered by them with tears.

"Several circumstances during the progress of the revolutionary war had contributed to remove or diminish the prejudices entertained in many states against the Catholic religion. While engaged in the formation of constitutions, their citizens were led to study the principles of liberty in their practical application to government; and the injustice of proscribing men for their religious belief, or for their mode of worshipping the Almighty, was generally admitted. But long settled habits of intolerance still kept alive, in many places, feelings of aversion to a religion which they only knew from the misrepresentations of their English ancestors—who, the spoilers of church property, sought to justify themselves in their ill-gotten possessions, by misrepresentations of the doctrines, and slanderous imputations

* "Life and Times," &c. U. S. Cath. Mag. for 1844, p. 370.

against the morals of the plundered and proscribed Catholics. Until the revolutionary war, the worship of God, according to the rites of the Catholic church, had never been practised in New England. And the solemn farce in commemoration of the deliverance from the gunpowder plot,* was performed in many places to keep up a holy horror for the abominations of popery. Even Rhode Island—the land of Roger Williams—had such exhibitions; and in Charleston, South Carolina, as late as 1774, the pope and the devil were made performers in the same pageant.† The alliance with France, however, and the aid of her Catholic armies to the cause of American independence, dissipated some of the mists of prejudice, and when the French fleet approached Rhode Island the laws against Catholics were repealed. When those who had been so far the dupes of misrepresentations and intolerance as to believe that Catholics are as ignorant and debased as their calumniators had represented them to be—beheld the accomplished and respectable officers of the French army and navy, and the gallant Kosciusko, Pulaski, &c. &c. piously engaged in the most solemn exercises of the Catholic religion, they learned to respect what they had before scoffed at. The French regiments and ships were accompanied by priests as chaplains, and in the march through the country, Catholic worship was frequently performed in the meeting houses of other denominations. The fact too that many catholic citizens had contributed by their services and their labors to the achievement of independence, had established a claim to liberty of conscience that silenced the bigot and the persecutor, and justified Catholics in their exertions to place their Church upon an equal with the members of other denominations. On the conclusion of the revolutionary war, and the restoration of

* For a severe reproof by Washington himself of the "ridiculous and childish custom of burning the effigy of the Pope," see extract from his Orderly Book, Nov. 5th. 1775, quoted by Sparks, Vol. III. p. 144.

† Drayton's Memoirs.

peace by the treaty of 1783, the Catholic clergy were anxious to adopt regulations for their own government, and for the preservation and management of the property held for the benefit of religion, which, being in the names of individuals in confidential trust, it was impossible to take precautions to guard against the alienation of it by death or any other cause.

"A letter from several of the clergy having been addressed to Rev. Mr. Lewis, vicar of the bishop of London for Maryland and Pennsylvania, &c. &c., and superior at the time of the dissolution of the Society of Jesus, praying that he would attend a meeting which they conceived to be absolutely necessary for the preservation and well government of all matters and concerns of the clergy, and the service of religion in those countries, Mr. Lewis expressed his entire approbation of the design, and notice was accordingly given to the clergy generally of the time and place of meeting and their attendance requested.

"On the 27th of June, 1783, the first meeting was held at Whitemarsh, Prince George's county, at which were present Revds. John Carroll, John Ashton, Charles Sewell, Bernard Diderick, Sylvester Boarman, who attended in their own behalf as clergymen in the service of this country; and Leonard Neale in behalf of himself and Ignatius Mathews, Lewis Roels * and John Bolton, residing at Port Tobacco, Maryland. The object was agreed to be, to establish a form of government for the clergy, and lay down rules for administration and government of their property.

"At this meeting, the first draft of a form of government

* Louis Benjamin Roels, born in Belgium in 1732, enterred the Society in 1753, and came to Maryland in 1761. He died at St. Thomas' Manor, Port Tobacco, Feb. 27th, 1794. No details are preserved in regard to him.

John Bolton, an Englishman and a Professed Father, born in 1742, entered the Society in 1761, and came to Maryland in 1771. Our MS. record assigns the year 1805 as the date of his death, but Oliver is probably more correct in the date he gives, Sept. 9th, 1809. Bp. Carroll in announcing his death to C. Plowden, said, "though he was not a man of learning, he achieved much good by his zeal and piety."

was made, which was revised at a second meeting at the same place on the 6th of November following, by delegates of all the clergy: namely, Revds. John Lewis for the northern district, which comprised the whole of Pennsylvania and the eastern shore of Maryland; John Carroll and Bernard Diderick for the middle district, composed of all that part of the western shore of Maryland which is north of Charles county; and Ignatius Matthews and James Walton for the southern district, composed of Charles and St. Mary's counties, and the regulations were completed at a third meeting at the same place, on the 11th of October, 1784, 'and declared to be binding on all persons at present composing the body of clergy in Maryland and Pennsylvania.'"

In reference to the custody of the estates, the regulations finally adopted were embraced in a series of nineteen articles,* a brief summary of which may here be given. The chapter or representative body of the clergy, clothed with general control of the whole property, was to consist of deputies, two in number from each of the three districts above-mentioned. The chapter was to meet at least every three years, and rules are added providing for any vacancies that might occur in it. A procurator, with the power of administering the estate and distributing their revenues, but without faculties for alienating any portion of them, was to be chosen from the general body of the clergy, at a salary of forty pounds, or one hundred and six dollars, which was no doubt thought a very respectable compensation at the time. The existence of a Superior in spirituals is supposed; and his salary is fixed at what must have been a munificent sum, a hundred pounds, or four hundred and forty-four dollars, "together with a servant, a chair and a horse"—"chair" meaning, no doubt, "chaise." The pay of individual members of the clergy was fixed at a very moderate rate, and regulations were adopted for admitting new members, as withdrawing support from unworthy members. Article

* More fully given in "Life and Times," page 371, etc.

XIV. provides as follows: "With respect to members actually forming part of the body of the clergy, there shall be no arbitrary power of removing them at will, or for greater convenience; but when a vacancy happens, which the good of religion requires to be supplied, the members of the Chapter of the district in which the vacancy lies, shall endeavor to prevail upon the person they judge fittest, to accept of the vacant charge, application having first been made to the Superior *in spiritualibus.*"

Article XIX. provides that "the person invested with the spiritual jurisdiction in this country, shall not, in that capacity, have any power over or in the temporal property of the clergy." Some supplementary provisions prescribe "that when two or more clergymen reside together, a system of equality shall be observed, and every idea of dependence on, or subjection of one to the other, must be excluded." A standing committee was appointed, consisting of Reverends John Lewis, Thos. Digges and Ferdinand Farmer, to whom all differences were to be referred that might arise among the clergy. Provision was also made for Masses for deceased members.

The clergy who formed these regulations were all former members of the Society, and although only ten years had elapsed since its suppression, their hopes were ever confidently turned towards its early restoration. The solicitude, therefore, with which they guarded its former property may easily be understood. They affirmed, furthermore, at each of the two latter meeting, in November, 1783, and October, 1784, that they would "to the best of their power promote and effect an absolute and entire restoration to the Society of Jesus (if it should please Almighty God to re-establish it in this country), of all the property formerly belonging to it; and if any person who has done good and faithful services to religion in this country should not enter with the Society, so re-established, he is, nevertheless, to receive equal maintenance whilst he continues to render the same services,

and to be provided for, as others, in old age and infirmity."* Finally, the Rev. John Ashton, the individual indicated by Rev. Mr. Carroll four years previously as the most suitable person for such an office, was chosen Procurator General.

In the interval between the first and second meetings of the clergy at Whitemarsh, Rev. Mr. Carroll says, in a letter from Rock Creek, under date of September 26th, 1783, to his friend Plowden: "We are endeavoring to establish some regulations tending to perpetuate a succession of laborers in the vineyard, to preserve their morals, to prevent idleness, and to secure an equitable and frugal administration of our temporals. An immense field is open to the zeal of apostolic men. Universal toleration throughout this immense country, and innumerable Roman Catholics going into the new regions bordering on the Mississippi, perhaps the finest in the world, and impatiently clamorous for clergymen to attend them." †

Other portions of the above letter, which seems to have touched upon a variety of topics, are found scattered here and there in Campbell's "Life and Times."‡ In reference to a memorial which Mr. Plowden had forwarded to the Austrian Emperor, asking compensation for the robberies committed at Bruges by the Imperial authorities, at the time of the expulsion of the Jesuits from that city, the writer says: "If the Emperor is desirous of establishing indeed the character of justice and impartial administration which he so much affects, he cannot refuse a demand so undeniably just." But Mr. Carroll thought that from one who exhibited the traits that characterized Joseph II. little was to be expected; for, says he: "I cannot help thinking that every prince who strives so much to concentre all power within himself; to destroy every other exercise of authority,

* "Life and Times," page 273.

† See pages 363, 663 and 793, United States Catholic Magazine for 1844.

‡ Brent's Biographical Sketch, page 57.

however respectable and ancient; to render the condition of his subjects precarious by obliging many to relinquish the state they were engaged in under the sanction of all the laws sacred and civil; I say that I cannot help thinking that every such prince is in his disposition a despotical tyrant."

The following extract concerns affairs nearer home. The sturdy American spirit of the pastor of Rock Creek and the insular prejudices of his British friend are brought finely into relief. Mr. Carroll writes: "You tell me that you perceived that in my last I was afraid of entering into politics; but that you will force me into the subject. Indeed, my dear Charles, I had no such fears about me. I have the happiness to live under a government very different from that I have just been talking of (the Austrian); and I have never had any cause to fear speaking my sentiments with the utmost freedom. But when I was writing to you I had so many other subjects nearer to my heart to talk of, that I suppose I left them (the political ones) to the public papers. You have adopted the language of some of the prints on your side of the water, by representing us under imperious leaders, and the trammels of France; but alas! our imperious leaders, by whom I suppose you mean the congress, were at all times amenable to our popular assemblies, elected by them every year, often turned out of their seats, and so little envied that as their expenses were often unavoidably greater than their profits, it has at all times been a difficult matter to get men disinterested and patriotic enough to accept the charge; and as to the trammels of France, we certainly have never worn her chains, but have treated with her as equals, have experienced from her the greatest magnanimity and moderation, and have repaid it with an honorable fidelity to our engagements. By both of us proceeding on these principles, the war has been brought to an issue, with which, if you are pleased, all is well, for we are certainly satisfied."

The younger Pitt was in his twenty-fourth year, at the time

just rising into distinction, and Mr. Carroll remarks: "I sincerely rejoice that the son of my favorite, the late Chatham, conducts himself with such ability and integrity. You did not expect so much perhaps from an American; and indeed we should be excusable (if not as Christians, at least politically) for not bearing you much good will in return for all the lies and misrepresentations which many of your soured and indignant countrymen are every day coining about us." In another place, he says: "If your other kind letters never came to hand, you have only to blame the unsleeping avidity of your own cruisers, whom I should call pirates, were I inclined to follow your example of abusing the political measures of our adversaries. For, since the object of the war, on your side, the right of parliamentary taxation, is now confessedly, and by every moderate man on both continents, acknowledged to have been unjust, surely every measure to attain that object must have likewise been unjust; and consequently your cruisers, with all their commissions, were nothing more than pirates. Thus much to retaliate for your stroke at our *faithless leaders* and *faithless allies*, after which we will be done with politics."

The following passage couples two names of former brethren of Mr. Carroll's in the Society, whose subsequent career in life afforded a contrast as wide as it is possible to imagine. One became afterwards his coadjutor in the See of Baltimore, President of Georgetown College, and finally Archbishop. The other, Rev. Mr. Wharton, a scion, like Rev. Mr. Neale, of an old Catholic family of Maryland and a relation of Mr. Carroll's, became the foremost apostate of his day, inflicting, by his course, the bitterest anguish upon him who here so charitably doubts the disparaging rumors that had reached his ears in reference to him. "Since my last to you, Messrs. Leonard Neale, from Demarara, and Ch. Wharton have come into this country. Have seen the latter only once, and propose returning his visit in about a fortnight. I find him indeed possessed of considerable

knowledge, and endowed with all those talents which render society agreeable. If upon a further acquaintance I discover any of those blemishes which some of his companions in England thought they did, it would give me great concern, and I should speak freely to him about them. He has surely too much knowledge, and is too well grounded in sound philosophy and sacred literature to adopt the incoherent and impious principles of modern infidelity."

The last extract that will be given here refers to the wonderful preservation of the Society in the Russian dominions; the Empress Catherine having refused to allow the Brief of suppression to be published, and the members of the Society in Russia being permitted by Clement XIV., who issued the Brief, to remain in *statu quo.* His successor, Pius VI., approved of and encouraged them. The news that reached Rev. Mr. Carroll, and to which doubtless he here refers, was the election by the Russian Jesuits of a Superior-General on the 25th of June, 1782; approved by Pius VI. the following March, six months before the present letter was written: "God grant that the little beginning in White Russia may prove a foundation for erecting the Society upon once again; but I cannot help wishing that the protectress of it were a more respectable character than she has often been represented." The writer was destined not only to see his pious wish accomplished, of the restoration of the Society through the medium of the Fathers in Russia, but to be himself the agent in receiving it from that country, and re-establishing it on the soil of Maryland.

NOTE.—Of the eight clerical delegates, besides Rev. John Carroll, who assembled at the old Jesuit residence at Whitemarsh in 1783, and unconsciously laid the foundations of the present hierarchy of the United States, some notice is due in this place, omitting those that have been already mentioned. (see foot notes, pages 76, 77, 138.)

JOHN LEWIS, born in 1721, probably in England, entered the Society 1740, came to Maryland in 1750, and was professed eight years after. In what year he succeeded Father George Hunter as Superior in Maryland does not appear. It was probably shortly before the suppression of the Society in 1773. Thenceforward for eleven years he was Superior of the clergy, until succeeded by Mr.

OBSEQUIES OF PIUS IX.

Through the kindness of several Fathers and Scholastics, who have responded to the request made in our last number and in private letters, accounts have reached us from various quarters of the funeral services performed in our

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Carroll in 1784. He died at Bohemia, in Cecil county, four years later. Dr. Oliver adds to the few particulars he gives of him: "He oftæn passed by the name of Leppard. He was the mild Superior of his brethren in Maryland, where he departed to our Lord, 24th of March, 1788. Dr. John Carroll, in a letter dated the 20th of April, that year, movingly regrets the loss of this valuable Father." (No copy of the letter referred to is in the collections at hand.) Dr. Oliver mentions another John Lewis, no account of whom appears in the documents so far consulted for the purposes of this history. He says of him, that he "finished his lengthened course in the Maryland Mission, 6th April, 1795, aet. 74, Soc. 55, Prof. 37." He may be the same person mentioned by Campbell as "Rev. John Lucas," residing at St. Inigoes in 1774.

LEONARD NEALE, of a family which in his own and other generations has been remarkably fruitful in religious vocations, was born in Charles county in 1746. The founder of the family in Maryland, Capt. James Neale, settled here in 1642. Capt. Neale had been previously in the confidential employ of Charles I., and filled offices of trust and distinction in the colony, after taking up his residence in it. His wife was a friend of Queen Henrietta Maria, after whom Maryland has been named. Leonard and his brother Charles were sent to St. Omer's together, in 1758, to be educated, and both subsequently entered the Society. After the suppression, Leonard repaired to England, whence, in 1779, he set sail for Demarara. After four years of unavailing labor and hardships in that trying field, he came to Maryland in April, 1783, shortly before the first Whitemarsh meeting. His subsequent record belongs in great part to the history of Georgetown College. For a full biography, see volume I, "Lives of Deceased Bishops" in the United States, by our alumnus, Richard H. Clarke, LLD.

CHARLES SEWALL was born in St. Mary's county, Md., 1774, at Mattapany on the Potomac, sixteen miles north of St. Inigoes. Charles Calvert, third Lord Baltimore, son of Cecilius, the founder of the colony, married a daughter of Hon. Henry Sewall of this family, and built at Mattapany a fortified residence. Here he made his home from 1662 to 1684, when he returned to England. His Lordship's fortress-home seems, however, not to have been built in a very substantial manner, for the father of Charles was obliged to substitute it by another, a fine brick residence near by, and no doubt still standing. Charles and his younger brother Nicholas were sent over to St.

churches for the repose of the soul of our beloved Holy Father, Pius IX. Want of space forbids us to give in full the details so kindly furnished by our correspondents; we must, therefore, content ourselves with the main outlines of the celebration in each place.

The church of St. Ignatius, Baltimore, was heavily draped in mourning. Large bands of black cloth hung in immense festoons from the tops of the pilasters, as low as the stations, including organ and sanctuary in their circuit, while shorter bands were looped from station to station. In front of the sanctuary stood twelve towering candlesticks, heavily draped. Nearly in the centre of the church was the catafalque, surmounted by a casket which was covered with a heavy black velvet pall bearing a large cross of white satin in its centre. The canopy consisted of a broad band of black velvet, studded with silver stars, from which hung heavy black curtains relieved by a back-ground of white lace and looped back at each corner to expose to view the catafalque beneath. Fu-

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Omer's in 1758, for their education. Like the Neale brothers they both became Jesuits. Charles entered in 1764, became a professed Father, and returned to Maryland in 1774. He finished his apostolical course November 10th, 1806, says Oliver,—in 1805, says our MS. necrology, incorrectly, no doubt. Nicholas Sewall never returned to his native country, but remained in England, succeeded Rev. Charles Plowden as Provincial in 1821, and died in 1834.

Bernard Diderick, who, from his name, was probably of German birth, is recorded in our local MS. as having come to Maryland in July, 1784, which is evidently incorrect, since the first Whitemarsh meeting (at which his presence is recorded) was held more than a year before that date. Beyond the prominent part he took in the proceedings at these meetings, nothing seems to have been left on record in regard to him, except the event of his death, which occured at "Notly Hall," July 3d, 1793.

Sylvester Boarman, the brother of Rev. John Boarman, who is mentioned by Oliver, while Sylvester is not, was a native Marylander. Both were no doubt sent to St. Omer's together, like the Neales, Sewalls and others, and they are recorded as having returned to Maryland together in 1774. Sylvester, who was professed with the four vows while in Europe, died at Newport, in his native county of Charles, January 7th, 1811; age not stated. His brother, of whom Oliver says, "without much pretentions to talents, he proved a most diligent and valuable missionary in his own country," preceded him to the tomb, dying at Newtown, St. Mary's county, in 1797, aged fifty-four.

nereal plumes of white and black waved from the corners of the canopy. The papal arms, a picture of the Pope and flowers, completed the decorations.

The solemn Mass of requiem commenced at 9 o'clock on Monday, Feb. 18th, Rev. Father Mc Gurk, Rector of Loyola College, was celebrant, assisted by Rev. Fr. Sheerin and Mr. Becket. The music of the Mass was Gregorian. Rev. Fr. Denny preached with more than wonted eloquence on the virtues of him whom all christendom was mourning, "the white robed warrior of the Vatican," and was listened to with rapt attention for three quarters of an hour.

At St. Joseph's, Philadelphia, the Sunday-school children took the lead in showing their grief for the death of the Holy Father, who, during his life, had bestowed upon them more than one mark of his kind regard. Sunday afternoon, February 10th, a short but touching service of thanksgiving for his glorious works and of earnest prayer for his speedy reward, took place in the Sunday-school chapel. "The discourse of the Father Instructor was a heartfelt effusion, and brought tears from youthful and manly eyes, and sighs from innocent, sincere hearts.

On the following Sunday morning, the members of the sodalities, in honor of the Blessed Virgin, offered up their Holy Communion for the repose of the soul of him whose highest glory it is to have authoritatively declared Mary Immaculate. The same was done by the Confraternity of the Sacred Heart on the succeeding Friday.

The solemn Mass of requiem was sung on Thursday Feb. 14th, by Father Jamison, as Celebrant, Father Ardia, as Deacon, and Father Romano, Sub-deacon. The church was draped richly and heavily, but in good taste and without any attempt at vulgar display. The catafalque was surrounded by mounds of fragrant flowers and trailing vines, and by numerous tapers in alternate silver and gilt candelabra. A unique ornament, peculiar to St. Joseph's and very much admired, was a tiara of white camelias, lilies of the valley, and violets—the gift of a poor woman.

Very Rev. Dr. Corcoran, of the Diocesan Seminary of St. Charles Borromeo, delivered the sermon. It was a thoughtful, learned, and earnest tribute to the memory of the late Sovereign Pontiff, but unfortunately it was inaudible to a great portion of the congregation.

The church of the Immaculate Conception, Boston, felt itself under an especial obligation to celebrate the Requiem services with extraordinary solemnity. It was Pius IX. who proclaimed that cherished dogma of our faith, the Immaculate Conception of the Blessed Mother of God; what place then more fitting in which to render homage to the memory of the great Pontiff than the church dedicated to Our Lady under that sacred title?

The Mass of requiem was celebrated on Thursday Feb. 21st at 10 o'clock. The mourning decorations and the catafalque corresponded in grandeur to the solemnity of the occasion. The church itself, usually so lightsome, was darkened to a solemn and sombre twilight, which was singularly impressive.

The Young Men's Catholic Association occupied chairs in front of the sanctuary railing. Father O'Connor was Celebrant, Father Charlier, Deacon, and Mr. Buckley, Subdeacon. The music of the Mass was from Verdi and Mozart.

Father Fulton preached the sermon. After a *résumé* of the great events and wise and noble actions which constantly marked the pontificate which had just come to an end, he reviewed in a few words the relations of Pius IX. with his fellow-men and in his private life. "If aught," said he, "could have been found to censure in him, there were not wanting those who were ready to point it out, yet, now that he is dead, a chorus goes up from all the world paying tribute to his character. If you had once been admitted to his presence, and had heard that voice so full of power and tenderness, or observed the benignity of his countenance, you could understand something of the personal love which he inspired. There was no one who ever came under the

influence of Pius IX. who did not love him. Shall we not then call Pius IX., 'the Great'? But, whilst we have been celebrating these obsequies for the dead, the news has spread across the Atlantic of the auspicious election of a successor. Not that we shall forget Pius IX.—to him our prayers and loving remembrance; but for Leo XIII. our loyalty and loving obedience. The Pope is dead! Long live the Pope!"

The West was not behind the East in the testimonials of her affection for Pius IX. In fact, the obsequies in the western cities, agreeably to the character of the people, had perhaps even more of the nature of popular demonstrations of emotion than was evident in those celebrated in the Atlantic sea-board towns.

At St. Xavier's, Cincinnati, special public prayers for the repose of the soul of our beloved Holy Father were said publicly on Sunday, Feb. the 10th and during the following week, while many Communions were offered for the same intention. Besides these, fifteen hundred Holy Communions were received in our church alone on the day set apart for the memorial services.

In common with the rest of the clergy, Ours were waiting for his Grace, Most Rev. Archbishop Purcell, to take the initiative. Owing to his absence from the city, no plan was drawn up till it was too late to announce the intended programme at the Sunday Masses. Thus the commemoration, solemn as it was, may be considered in the light of a spontaneous and *impromptu* expression of Catholic feeling; without the usual time devoted to preparation or the ordinary means of making the congregation aware of the appointed hour.

We take the following details from the daily newspapers of the time:

From an early hour in the morning St. Xavier's church was crowded with worshippers. At half-past seven o'clock Father Boex's scholars, of St. Xavier's parochial school, met at St. Thomas' church, on Sycamore between Fifth and

Sixth streets, where each one of the thousand lads was given a piece of crape, which was tied around the arm and decked with the Papal colors. They made a fine appearance, as two by two, they marched to the church. At eight o'clock they filed into the centre and left doors, and placed their society banners in front of the main altar. The female scholars from the convent on Sixth street were also in attendance.

The solemn High Mass at nine o'clock was the principal feature of the day's celebration. The day and night previous the church had been tastefully and appropriately draped in mourning by skilful and eager hands, under the superintendence of the reverend pastor, Father Rose, and an abundant supply of elegant and rich tropical plants procured for the purposes of decoration. A rich catafalque, raised some five feet from the floor, was placed immediately below the railing in the upper part of the church. The floral designs were unique—a massive cross of flowers, which was covered with a pall, and over it a representation of the Rock of Peter. Above the rock rested a snow-white dove with outstretched wings, an emblem whose significance was not lost on the lookers-on. A marble bust of Pius, executed with excellent grace and finish, was placed immediately below the cross, and around the coffin hundreds of waxen tapers and ornamental candles threw a mellow light on the gorgeous decorations. On the floor and around the catafalque fragrant flowers were distributed. The steps leading to the Communion-rail and the railing above the coffin were almost concealed by lights, flowers and plants, and signs of mourning, intermingled with delightful effect.

At nine o'clock solemn High Mass began with Rev. Charles Driscol celebrant, Rev. Wm. Boex, deacon, Rev. V. Putten, subdeacon; Mr. J. E. Kennedy, S. J., master of ceremonies. The choir was at its best, and accompanied by a full orchestra. Schmidt's Requiem Mass was successfully and feelingly rendered under the direction of

Prof. Gerold. After the solemn *Dies Iræ*, the Rev. H. A. Schaapman, ascended the pulpit without giving any text, for it was not his object to preach either a sermon or a eulogy. He recounted the great deeds of the Pontificate of Pius IX., but said that although these acts distinguished him above other Popes, they did not form his personal merit. If we consider his life we shall find—and this is what we must carry away with us as the fruit of this day's devotion and treasure up for future thought—that Pius IX. was *great*, because he never swerved from duty and never lost sight of the ideal which he had formed in the beginning of his Pontificate. *Principle* was his, and *duty* dictated the uncompromising *non possumus* with which he met every attempt to make him bow to the accomplished facts which seemed to demand a surrender of his rights. This is the clear lesson of his life, and is an example which each one can imitate. The preacher's manner was earnest and wholesouled, and evidently made a deep impression on his hearers.

On the 26th of February the collegiate literary exercises were held in commemoration of Pius IX. They consisted of readings, declamations and an excellent eulogy of our late Holy Father, all delivered by members of the Philopædian Society of the college. The faculty of the college, the Acolytical Society, the German Literary Society, and the members of the Collegiate Department were present.

At the church of the Holy Family, Chicago, the usual Mass was held at eight o'clock, and at that hour the church was quite full. At this Mass the Rev. Fr. Koopmans was celebrant, administering holy Communion to an unusually large number of persons. The office of the dead commenced about nine o'clock. The sight of the congregation within that spacious and richly ornamented church, as seen from the upper galleries, was one not to be soon forgotten. The lofty altar, than which there is no more ornate shrine within any great church in the West, was completely covered

with sable vestments. The tabernacle of the Holy Eucharist was concealed within long hangings of black velvet and satin, its place being marked with but a simple golden crucifix which was shrouded in white lace. Not a vestige of ornament or picture, unnecessary light or color, could be observed anywhere.

At the head of the main aisle, just resting at the foot of the altar, was a plumed and draped catafalque, on each side of which burned three lofty tapers in golden candlesticks. The bier was covered with a crimson pall, on the surface of which a stole, the keys of Peter, and the papal tiara were richly embroidered in gold and colors.

The office of the dead being finished, the Requiem Mass was begun. Father Schultz was celebrant, Father Lambert, Deacon, Mr. Schlechter, S. J. Sub-deacon. Among the clergy present were Rev. Father Thos. H. Miles, President of the College, Father R. J. Meyer, Vice-President, and preacher of the day, Fathers O'Neill, Van den Eerden, De Blieck, and other Fathers and Scholastics of St. Ignatius College.

The musical setting of the Mass was by Franz. Schmidt, a churchlike composition of much feeling, which was excellently sung.

Father Meyer's sermon was based upon the following verses of scripture from the forty-fifth chapter of the book of Ecclesiasticus, which, it will be seen, form a remarkably appropriate text:

"Beloved of God, and men; whose memory is in benediction.

"He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

"He glorified him in the sight of kings, and gave him commandments in the sight of His people, and showed him His glory.

"He sanctified him in his faith and meekness, and chose him out of all flesh.

"For he heard him and his voice, and brought him into a cloud.

"He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory.

"He gave him a holy robe of gold and blue and purple, a woven work, of a wise man, endued with judgment and truth.

"And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honor."

The preacher dwelt upon the *greatness* of Pius IX., analyzing its true character and extent, and drawing from it an impressive lesson of moral firmness and devotion to the Church for the spiritual benefit of his hearers.

At the close of the sermon the "Libera me" was beautifully sung by the chorus to some grand old Gregorian tones and the Mass was then proceeded with to the end.

At St. Xavier's church, St. Louis, the services began by the chanting of the office of the dead. Father Hill, in his sermon, considered the life of Pius IX. rather from a philosophical point of view, showing how his mission was to repair that great scandal, the Reformation, and how the whole action and tendency of his pontificate was the direct contradiction and refutation of the innumerable systems of error which have taken their rise from that source. He had to face errors starting from nearly every first principle of reason and extending over all species of matter, all objects of human knowledge and volition; the nature of God, the nature and destiny of man, the nature of the visible world, and every known object in it.

The nations that followed out to their end the principles of the Reformation are called back by Pius IX. to the true first principles that God revealed.

The services terminated by the singing of the psalm "Miserere," in Gregorian chant.

Here also, as in Cincinnati, the students of the University

gave separate expression to their grief for him who had so much at heart the interests of Catholic education, and especially of Catholic Universities. The Philalethic Society held a public session at which essays and poems were read and orations delivered in honor of the deceased Pontiff.

Detroit, although the last established of all our Western colleges, was not behind the others in the testimonials of her affection for Pius IX.

"The solemn Requiem Mass for Pope Pius IX. celebrated at the church of SS. Peter and Paul," says the Detroit "Home Journal," "was largely attended. Rev, Fr. Miege, was the celebrant; Rev. Fr. Brady, Deacon; Rev. Fr. Erley, Sub-deacon; Mr. Grimmelsman, S. J. Master of Ceremonies. Rev. Frs. Real, Donovan and Van den Driesche were present in the sanctuary, which was most elaborately decorated and brilliantly illuminated with candles and gas jets tastefully arranged.

The church was draped in mourning, and the light was excluded, so that the sombre appearance lent much to the solemnity of the celebration. In front of the sanctuary stood the magnificent catafalque. It was three stories high and covered with the richest velvet braided with silver. The whole was strewn with the choicest flowers in great profusion. The area surrounding the catafalque was a forest of tropical plants, while nearly one thousand lights and jets of gas, mingling with these, presented a most striking picture, and so impressed the people that they could with difficulty withdraw their gaze from it."

Mr. Grimmelsman's newly organized Society of Acolytes, thirty in number, assisted at the services, dressed in purple cassocks and pure lace surplices, while a scarf of black cloth fell from their shoulders. Mozart's grand Requiem Mass was sung by the choir.

At the Gospel, Rev. Fr. Walsh, delivered a splendid tribute to the deceased Pontiff. He showed how the three great virtues, Faith, Hope and Charity, which dwelling in

the soul make the saint, shone in the life of Pius IX., and constituted an imperative claim that we should venerate him, and that his children "should rise up and call him blessed."

At San Francisco, it had been previously announced in the church of St. Ignatius, that a Requiem Mass would be celebrated on Wednesday, February 20th, in honor of the deceased Pontiff, and the faithful of the congregation had been recommended to approach Holy Communion on that day in union with the above intention, and, also, for the Conclave then in session. In accordance with this suggestion, multitudes went to Holy Communion, and received from the Fathers, at the hands of an acolyte, as a precious memento of the occasion, a medal blessed by Pius IX., at the time of the visit of Very Rev. A. Varsi, the present Superior of the Society in this city.

The decorations of the church by their magnificence manifested the ardor of affection and reverence in which the Holy Pontiff is held by the Fathers, many of whom are Italians and were personal acquaintances of his Holiness.

Thousands of yards of soft black and white material encircled the walls, looped in graceful festoons and fastened with rosettes. The eighteen pillars which support the galleries were covered closely with black, as were also the chancel walls and arched ceiling of the sanctuary — the altar-piece of which, covered also in black, was rendered very effective by a massive white cross of stately proportions which appeared as if planted in front of it, and brought into bold relief by the black back-ground.

Twelve pews had been removed from the body of the church, directly in front of the high altar to give space for the dais that was to serve as the foundation supporting the catafalque and memorial monument. This dais arose in a succession of five stages or steps, painted in close imitation of black-veined marble, and on these were arranged innumerable bouquets of flowers in costly vases of Bohemian and

other rare and exquisite wares—delicate wreaths of pure white camillas, interwoven with religious designs—the anchor of hope, the cross of faith, the heart of charity, the coat of arms of the dead Pontiff, all with the most cunning skill of the florist's art. On the floor stood six tall candlesticks surrounding the catafalque; on the upper steps at each of the four corners a large golden candelabrum, bearing nine lights and a very large bouquet, and in every available spot were smaller candelabra bearing wax candles.

On this black-veined marble dais rested the coffin. It was draped in a very rich gold-fringed silk pall, and had at the head, resting on a black velvet cushion fringed also with gold, the triple crown, a silver and gold tiara. It seemed, indeed, the lying in state of a right royal monarch, one not disowned by an envious brotherhood.

The space occupied by the catafalque was marked by four short columns, formed in clusters of three, and painted in imitation of red porphyry, which supported the base of the finely proportioned monumental obelisk in white marble rising grandly thirty-two feet, and terminated by an elegant cross that almost reached to the frescoes of the roof.

The face of the pedestal of the obelisk, looking towards the entrance, presented a fine portrait of the benignant Pius, by Tojetti, the Italian Catholic artist, who boasts of numbering among his patrons the illustrious Pope. The portrait is a bust robed in red vestments and surrounded by a crown composed, the lower portion, of oak leaves with the young acorns, significant of stability and fortitude, so characteristic of Pius IX.; and the upper portion, of the victor's laurel also putting forth its fruit.

In the midst of all this decoration stood the pulpit arrayed in its mourning robes with such modesty and becomingness as to suggest that the decorator had in his mind's eye, while he designed, the unassuming Jesuit as its only occupant.

The celebrant of the Mass was Very Rev. A. Varsi, the Superior. He was assisted by Rev. Fr. Messea as deacon,

by Mr. Collins, S. J., as sub-deacon, and Mr. Crowley, S. J., the prefect of the Sanctuary Society, as master of ceremonies.

The sermon was preached by Rev. Fr. Buchard. During its course, as he pronounced the words; "We do not mourn as those without hope," a sudden gleam of sunshine broke with a startling radiance through the clouds which had darkened the sky.

The music for the occasion consisted of the *Requiem*, *Kyrie* and *Sanctus* from Mozart's fifteenth Mass; the *Libera* and *Dies Iræ* from Rossi; *Offertory* and *Agnus Dei* from Ambroise Thomas, and a quartet *Il Saluto a Pio Nono* from Verdi, which was sung after the sermon and the *Libera*.

We have kept for the last, two accounts which will perhaps have more interest for our readers than any of the preceding — those of the Requiem Mass at Las Vegas in the New Mexico Mission, and of the funeral services among the Cœurd'alène Indians of the Rocky Mountain Mission. The former we translate from the *Revista Cattolica* edited and published by our Fathers at Las Vegas: "At Las Vegas, Feb. 14th the funeral rites were performed in memory of Pius IX. We candidly confess that we have seen very few things in this country which so deeply moved and impressed us as did this sad ceremony. The funeral pomp of the church, the number of priests, the chant, and the extraordinary concourse of people, all had a share in greatly moving the minds of all. The priests there gathered were, besides the Rev. parish priests of this and of some of the neigboring parishes, Frs. Tommassini, Personé, Gasparri, Marra and Minasi, S. J. The church, which is of no mean dimensions, was crowded with people, and this is so much the more edifying, as very bad weather prevailed the whole morning, which, no doubt, prevented many others from assisting. At one side of the funeral bier were the pupils of Las Vegas College with Frs. Rossi and Fede, S. J., and at the other were the Sisters, also with their pupils.

"The services began with the chant of Matins and Lauds;

afterwards Rev. Fr. Fayet, parish priest of St. Miguel, celebrated Mass, Fr. Tommassini being deacon, and Fr. Minasi sub-deacon. When the Mass was over Fr. Gasparri delivered a funeral eulogy of Pius IX. After having traced in a few words the life of John Mastai Ferretti from his childhood to his elevation to the chair of St. Peter, the orator showed forth in Pius IX. the Universal Pastor and the Infallible Teacher of the Church. He showed also how God in his providence had disposed that the Supreme Pontiff, in order to exercise his supremacy and teaching office, should have temporal power. From this the orator took occasion to speak of the temporal power of the Pope, and of the many sufferings which Pius IX. had to bear for this cause. He closed his eulogy by speaking of the desire he entertained of one day seeing raised to our altars the glorious Pontiff for whose rest the funeral rites were performed, and of venerating him hereafter as a saint.

"The services ended with the usual blessing and the chant of the *Libera*. We are sure that those who were present at this ceremony will forget neither the impression that it produced upon all, nor the greatness of him in whose honor it was celebrated."

The letter from the Indian Mission is so interesting that we cannot help transcribing it as it stands.

Rev. and Dear Father,

P. C.

As in your Woodstock Letters you ask for news of the funeral rites for Pius IX., I answer for my own mission.

When the Cœurd'alène Indians heard the first sad news of the death of Pius IX., they were awe-stricken and overwhelmed by a gloom and sorrow which would never have been expected of savages, even at the death of any of their nearest and dearest. They said: We are now fatherless; if we mourn for our father, how much more must we do for him who was the father of our souls in place of Jesus Christ?

A boy to whom the news was first communicated started away, chanting the sad tidings in a loud mournful tone through the valleys and dales. We then announced to the few who were near the church that the next day, Sexagesima Sunday, we should have a solemn Mass for the repose of his glorious soul. All came to confession, and we could notice there the deep impression which such a death had made on their savage hearts.

Sunday morning other Indians came to church, and, hearing the sad news on their way, all felt the same sacred gloom creeping over them. In order to give time, both for hearing their confessions and for preparing the catafalque, the High Mass was deferred until twelve o'clock. A general Communion was offered for their beloved Father, and at the Offertory every one presented himself at the altar, offering his mite in order to have Masses said for the repose of the holy soul of Pius IX. During the sermon, prior to the Absolution, scarcely a dry eye was to be seen. The preacher felt a scruple in asking prayers for such a sainted man: he publicly invoked Pius IX. to pray for him and for his mission. At two o'clock the congregation was dismissed with a deep but hopeful sadness depicted on their countenances.

The next day, the greater part of the chiefs and people arrived from afar off coming to celebrate Ash-Wednesday. While still at a distance they heard the sad news and sent a courier to know whether it were lawful, at so mournful a season, to perform the usual ceremonies of welcome to their chiefs. They came in, all grieving and complaining that they had been deprived of the happiness of the previous day. The chief, Andrew Seltis, a man of unimpeachable character and a lively faith, wished for another Mass the next day, but it was determined to defer it to the next Sunday, Quinquagesima, in order to call in every member of the tribe and prepare the church better. The pontifical catafalque (a very modest one it was to deserve such a title), was however still standing in the church, and the new-

comers begged to be allowed to go there every day and say their beads for the Holy Father.

Next Sunday, Quinquagesima, every one went to confession and made another Communion, really a general one this time, at the High Mass. Before the beginning of Mass, all the Indians, even the boys and girls, were running around to find money; they even sold horses to have a bit to offer. I can say with truth that no empty hand was seen at the Offertory: the very babies had a bit to offer for the Holy Father. Those who had nothing ready, presented a piece of paper with the pledge to give something at some definite period. We had hard work to prevent them from incurring debts for the Pope.

After Mass, the chief, Andrew, came to invite the Fathers and Brothers to a repast with the whole people: "You cannot refuse," said he, "the Holy Father was your chief as well as mine; we are all his children and must all unite together." Of course, we could not decline. For a table they had stretched in a room a wagon-box, upside-down, spread with blankets and covered with victuals. The priests sat at the head, the chiefs around the sides, while one of the chiefs waited upon us.

They wanted a little speech: the Superior rose, and seeing there some of a tribe who had Protestant Indians mingled with them, after congratulating the Catholics on their unequivocal expression of their attachment to their faith, he said: "A few years ago died Mr. Spalding, the great preacher of the Presbyterian Indians. Well, what did his children feel for him? They had seen him, had been instructed and baptized by him; yet, at his death, no one felt a particle of grief. Why do you Cœurd'alènes give such expression to your sorrow? You have never seen Pius IX., know very little of him: yet you cannot find anything sufficient to declare your love, respect and sorrow. Why? Because by Baptism you were unknowingly made children of the Pope, and you feel instinctively that he is your father; not

by your own study do you know this truth, but by the impulse of the Holy Ghost, who inspires you as also so many others, with this attachment and sorrow for the Holy Father. The chief was pleased, and went out to repeat the speech to the crowd who were waiting out-doors for their dinner.

MISSIONARY LABORS.

Account of the missions given by Father Damen and his companions, from Sept. 1877 to July 1878.

On Monday, August 20th, Fathers Damen and Hillman left Chicago for Osage Mission, Kansas, a residence of our Fathers, to give a short repetition of the mission preached by Fathers Bronsgeest and Zealand, some four months before.

They learned the news that not only the seventeen converts made during that mission had persevered in the faith, but, that shortly after, eight others had been received into the Church. Father Damen exhorted the congregation to contribute liberally for the beautiful, new stone church now in process of erection. The farmers volunteered to haul the stone from the quarry to the place where the church is to be built.

During the short stay of Father Damen, six hundred and fifty three consecrated particles were distributed and four converts received into the Church.

St. Gall's Church, Milwaukee—The congregation is under the charge of our Fathers. The mission which lasted from September 9th till September 19th was very well attended. The results were four thousand Communions, four converts, ten adults prepared for First Communion.

Yonkers N. Y. Church of the Immaculate Conception —In this mission Father Damen was assisted by Fathers Masselis, Zealand and Hillman. They had three thousand

five hundred Communions, eleven converts, and forty-five adults for First Communion.

Some of the Protestant neighbors complained to the mayor that the ringing of the bell at four and a half A. M., disturbed their rest. The mayor sent the protest to the Reverend Pastor who thought it proper not to heed the notice and to continue the ringing.

Meanwhile Fathers Bronsgeest and Bouige gave successful missions in Alpena, Michigan, where they had eight hundred and twenty-five Communions, and in several little parishes of the diocese of Louisville, viz: in Hardensburg, in Cloverport, in St. Mary's Church, Long Lick, in St. Mary's Church, Breckinridge County and in Litchfield, Grayson Co. Kentucky. The result of their labors in these parishes was: one thousand one hundred and thirty Communions and fifty-one converts; besides these converts twenty-nine adults were prepared for their First Communion.

The population of these parishes is almost exclusively American, descendants of the Maryland settlers who came over from England to avoid religious persecution. They are very constant and fervent in their faith. They came early in the morning from great distances, brought along their dinner and stopped till the end of the exercises about 5 P. M.

To the fervor of the Catholics was due the great success of the missions in many conversions from Protestantism during the three or four weeks we were amongst them. They went around stirring up the lukewarm, encouraging the wavering, convincing the Protestants of their errors and introducing them to the missionaries. They faithfully adhere to the devotional practices which they learned from their pious ancestors. The members of every family, for instance, say prayers in common, morning and night. On approaching a priest they salute him with a kind of genuflection; and if the priest reaches out his hand in token of friendship, many, especially the women, kiss it with rever-

ence. The Fathers will never forget the cordial affection bestowed upon them by these grateful people.

From Oct. 7th till Dec. 4th, Father Damen assisted by Fathers Masselis, Zealand, Condon, Bronsgeest and Hillman gave three very successful missions.

The 1st at St. Gabriel's Church, N. Y— where they had seven thousand Communions, twenty-five converts, ninety-four adults for First Communion and two hundred and two adults for Confirmation.

The 2nd at St. John's Church, N. Y—with eight thousand six hundred Communions, twenty converts, one hundred and two adults prepared for First Communion and two hundred and ninety-five adults for Confirmation.

The 3rd at St. John's Church, Brooklyn—with six thousand five hundred Communions, sixteen converts, ninety-eight adults prepared for First Communion and three hundred and fifteen adults for Confirmation.

Each mission given by Father Damen in the large cities lasts two weeks and a half. The order of exercises is: 5 A. M., Mass and sermon; 8.30 A. M., Mass and sermon; 3 P. M., stations; and 7.30 P. M., beads, sermon and Benediction.

The first week is for the women, the second week for the men, i. e. those whose week it is are alone admitted to the night services, and have the privilege of going first to confession. This arrangement has many advantages: First, it gives to all a chance to attend the exercises. Second, the men, who, for the most part work all day are tired at night and a seat in the church is an object with them. Third, the women having complied with their duties become very fervent and urge on their husbands, sons or brothers to avail themselves of the grace of the mission.

Father Damen is accustomed to give two controversial lectures during each week. The utility of these lectures is very great, not only for Protestants who always attend in great numbers and whose prejudices are thereby greatly di-

minished, but, principally for Catholics who are wonderfully strengthened in their faith. If, moreover, Almighty God gives the grace of conversion to a number of Protestants, the ceremony of their baptism or reception into the church creates great enthusiasm amongst the Catholics, who glory with a laudable pride that so many are gathered into the true fold.

A result of the missions that deserves special notice is the number of adults, that are prepared for their First Communion. Their delay in receiving the Sacraments is owing generally to carelessness on the part of parents. Pastors can but rarely prevail upon them to come for the necessary instructions. Those people are instructed at night by another missionary Father during the mission-sermon of Fr. Damen. So also with regard to Confirmation. In most places the Bishop confers this sacrament every year, the Pastors making the proper announcement beforehand and inviting all who have never been confirmed; but human respect keeps many back. It is only after receiving the grace of the mission that they can muster courage to come to the feet of the Bishop. During the few days of repose allotted to them at the close of these great missions, the Fathers visited some charitable institutions in New York. They saw St. Vincent's Home for homeless boys, where Father Drumgoole, a very zealous Irish priest, keeps a house for news-boys and shoe-blacks, who pay ten cents a day for board and lodging. He has as many as he can accommodate and many are refused for want of room. The boys hear Mass on Sundays in the chapel of the Institution and receive the Sacraments at regular, stated times.

The Fathers visited also the Protectorate, Westchester, N. Y. The boys' division is conducted by Christian Brothers, that of the girls by Sisters of Charity. Two Dominican Fathers residing at the Protectorate of the boys provide for the spiritual wants of both houses. There are over one thousand five hundred boys. Besides attending school they

work four hours a day, principally at shoemaking. Some are employed in the printing office, some in the chair-caning room and others in the tailorshop.

The girls' department numbers six hundred inmates. They receive a common school education and are employed a few hours each day at making shirts. Both buildings are grand structures. These Institutions are supported at the expense of the city, which pays one hundred and ten dollars a year for every boy condemned by court for vagrancy.

Some of the Fathers also visited the House of the Good Shepherd, a very large Institution on 90th St. and East River, just opposite Hell-Gate. It contains three hundred and seventy-two penitents besides a number of female prisoners and a class of children of preservation. Their spiritual wants are attended by the Jesuit Fathers of Yorkville.

On Dec. 4th, Fathers Bronsgeest and Hillman opened a retreat for the young Ladies of the Academy at Flushing, L. I. They concluded it on the morning of the feast of the Immaculate Conception.

On the 9th they commenced a ten days mission in St. Theresa's Church, Brooklyn, with very happy results: two thousand nine hundred Communions, eight converts, twenty-seven adults for First Communion.

At the same time Father Damen, assisted by Fathers Masselis, Zealand and Condon, was laboring successfully at St. Joseph's Church, Jersey City. Three thousand seven hundred received Holy Communion, there were ten converts, eighty-one adults were prepared for First Communion, two hundred and one adults were confirmed by Right Reverend Bishop Corrigan. The pastor of St. Joseph's is the Right Reverend Dr. Seton, Prothonotary Apostolic, a nephew of the celebrated and saintly Mother Seton, Foundress of the Sisters of Charity in this country. He is connected with the royal family of the Stuarts and was, for this reason, admitted for his studies into the Collegium Nobilium. After

these missions, the Fathers went to Chicago to render assistance during the Christmas holidays and make their annual retreat. From January 13–23 Father Damen, assisted by Fathers Zealand and Bronsgeest, gave a mission in St. Augustine's Church, Cleveland, Ohio. The fruits of this mission were nearly one thousand Communions, five converts and twelve adults prepared for their First Communion.

There is a statute in the diocese of Cleavland imposing the penalty of a public reparation on Catholics, who contract marriage before a Protestant preacher. Two couples submitted to this law and consented to have their names read out after the half-past eight o'clock Mass, begging pardon of the congregation for the scandal given.

These Fathers then repaired to Hartford, Conn., to give a mission in St. Patrick's church. Here they were joined by Frs. Masselis, Bouige and Hillman, who had been assisting Father Coghlan in the mission at the church of the Nativity, Chicago, Ill. The mission proved very successful. The faithful came not only from the parishes in the city, but also from the neighboring towns. Over ten thousand approached Holy Communion, twenty were converted to the true faith, one hundred and thirty-five were prepared for their First Communion, and four hundred and ninety-three adults for Confirmation, which was administered by Rt. Reverend Bishop Galberry, O. S. A., Bishop of Hartford. Through the exertions of the pastor, Very Rev. James Hughes, a magnificent church has been erected on the ruins of the old one, and a beautiful school and orphan asylums have been provided for the children of this congregation.

From Hartford we went to the church of the Transfiguration, Brooklyn, L. I., where we had thirty-five hundred Communions, fourteen converts, seventy-one adults prepared for First Communion and one hundred and fifty-nine adults for Confirmation.

Next in order came S. Theresa's church, New York, where, as usual, great enthusiasm prevailed. Over eight

thousand persons approached the sacraments, twenty-two were received into the Church, eighty-one adults were prepared for their First Communion and two hundred and sixty-six adults for Confirmation, which was administered by Rt. Rev. Bishop Loughlin of Brooklyn, his Eminence Cardinal McCloskey being at that time in Europe, to assist at the Conclave for the election of the new Pope.

On our way westward, we met with an accident on the Erie railroad. About noon on Friday, March 29th, the engine and all the passenger cars ran off the track near Jamestown, in the southwest part of the State of New York. Happily nobody was injured and the only inconvenience resulting from the accident was a delay of six hours on the spot and of six others by reason of missing connections. It was a good warning for the fathers to keep up the practice of reciting the litanies of the Blessed Virgin Mary, as a safeguard against accidents. We arrived in Chicago on Saturday and went at once to the beautiful cathedral, where on March 31st, our last mission before Easter was opened. The exercises were well attended, with the following consoling results: Eight thousand Communions, thirteen converts, fifty-two prepared for First Communion and two hundred and eighty-five for confirmation.

On the first Sunday after Easter, Fathers Damen, Zealand, Masselis and Hillman opened a mission in St. Mary's Church, Cambridgeport, Mass., which lasted sixteen days. During that time four thousand approached Communion; there were eleven converts and eighty-four adults were prepared for their First Communion. Father Scully, the pastor, is the only secular priest in the State of Massachusetts who has a parish school for boys. He succeeds admirably well, notwithstanding the opposition he meets with.

From Massachusetts, the same fathers went to Sing-Sing in the State of New York. The mission lasted eight days, during which thirteen hundred Communions were distributed and seventeen adults prepared for their First Communion.

On Sunday, May 26th, Father Hasson, the pastor, accompanied by Frs. Damen, Zealand and Hillman, went to the State prison, situated on the east bank of the Hudson river, about three-quarters of a mile southwest of the town. A solemn High Mass was celebrated, an event which had never before taken place within the walls of this Institution. At the time of the visit one thousand seven hundred and fifty male convicts were in the prison, most of them young men between the ages of eighteen and twenty-five. The large hall placed at their disposal has a seating capacity of about fifteen hundred. The remaining two hundred and fifty were therefore deprived of the benefit of their visit. During the Mass, Fr. Damen delivered a very stirring sermon on the importance of salvation, and after the Mass he addressed the Catholic portion of the prisoners, amounting to seven hundred or eight hundred, on the subject of confession, explaining especially the motives of contrition. He also announced to them, that on the following day the whole band of missioners and the parish priest would return to hear confessions. After the service the prisoners were marched, as is customary, in single file and in companies of fifty, each under the care of a keeper, to their cells, where they were to remain confined till the next morning. On their way thither they received their rations for noon and evening. Next morning, at nine o'clock, the Fathers were there according to promise, and were told that nearly three hundred had asked leave from the Protestant chaplain to make their confession. The Fathers went to work at once and heard confessions till twelve o'clock. In the evening they returned. They were similarly engaged on Tuesday and Wednesday.

They brought the Blessed Sacrament with them each morning to give Communion to those who were still fasting. Over three hundred confessions had been heard, but only two hundred and forty-one Communions were distributed, not all having kept their fast. Several of those who

came to confession and Communion, did so for the first time in their lives. Three were privately baptized and also admitted to their First Communion. Perhaps the saddest feature of this Institution is, that there are only one thousand two hundred cells, the consequence being, that in over five hundred cells, the prisoners are "doubled up," as they term it, which, as will be easily understood does not promote the morality of the prison. The prisoners are variously occupied in the laundry, in the iron-foundry or the shoe-factory.

Father Hasson was delighted with the results, as was also the very kind and gentlemanly Warden, Mr. Davies, who, as a substantial token of his appreciation, presented Reverend Father Hasson with a purse of five hundred dollars in recognition of the labors the Reverend gentleman had gratuitously undertaken during the past two years. The offering of this handsome present was, moreover, a virtual recognition of Father Hasson as assistant-chaplain of the State Prison, with a salary of five hundred dollars a year, a position which this zealous priest had looked for most anxiously, as it would give him a firmer footing in the Institution, and would enable him to work more successfully among the prisoners.

Father Damen and companions completed their yearly campaign by a small mission in St. Joseph's Church, East Saginaw, Mich. The people came from neighboring parishes and swelled the number of Communions to one thousand. Seven were prepared for baptism and eighteen for First Communion.

Whilst Father Damen was in the east, Fathers Bronsgeest and Bouige gave missions in Burlington, Iowa, Waukeegan, Ill., Saginaw City and Wenona, Mich. In the two latter missions they were assisted by Father Hillman. The result of their labors in these congregations is as follows: over five thousand Communions, twenty seven converts and sixty-six adults prepared for their First Communion.

Among the converts in Wenona was a lady aged eighty nine, and her daughter aged fifty.

Before the last mission was finished, Father Bronsgeest and Father Hillman left for Florissant, Mo., to give a mission in St. Ferdinand's Church, which is under the care of Reverend A. Hayden, S. J. The results were seven hundred and fifty Communions, three converts and ten adults prepared for First Communion. Right Reverend Bishop Ryan of St. Louis, administered the Sacrament of Confirmation on the last day of the mission, to seventy-five persons, thirteen of whom were adults.

The total results of the missions of Father Damen and his companions are:

Communions 129,828; Converts 451; Adults prepared for First Communion 1,980; Adults prepared for Confirmation 2,989. These figures include the results of the missions which were given under the direction of Fr. Coghlan.

ACCOUNT OF THE MISSIONS GIVEN BY FR. MAGUIRE AND HIS COMPANIONS FROM APRIL 1878 TO JULY 1878.

BOSTON, July 8, 1878.

REV. AND DEAR FATHER,
P. C.

Having reached the end of our work for a while, I send you a brief account of what has been done. Since my last letter, missions have been given in several places where nothing of the kind had been seen before, and consequently the good effected partook somewhat of the unusual, even in missionary annals.

TRINITY CHURCH, GEORGETOWN.—After ten days of work (April 28–May 7) we were gratified to see that over two thousand persons had received Holy Communion. Here the Fathers departed from their custom of dividing the congregation (men and women), thinking such a movement unnecessary. But, even in this place, the number of Com-

munions would have been larger and the good effected more extended, if only three nights had been set apart for the men. An experiment made on the second Sunday night of the mission, filled the church entirely with men. A Protestant who had attended every night did not come when the services were exclusively for the men, for, as he said, he thought the doors would be locked and everyone made to go to confession; and he was not quite ready for that. Protestants, and many of them of high social standing, attended the exercises every day. Eleven persons, including one or two children of mixed marriages, were baptized. Ten or twelve adults were prepared for first Communion. Many, who had not been near the church for many years, received the sacraments during this time of grace. An effort was made, with what success, I know not, to increase the Sodality membership. The fathers were greatly pleased at seeing so many students from the college at the night exercises.

May 12–20.—The next mission was begun at Towanda, Pa., where the Rev. Charles Kelly is pastor. This town is situated in the northeast corner of the State and is about thirty miles from Elmira, N. Y. The Lehigh Valley Railroad connects it with the outer world. The country around is mountainous and romantic, and can furnish any amount of adventure to persons fond of hunting, fishing and hairbreadth escapes. The congregation is much scattered, being made up of farmers principally, who live at great distances from the church. It was a common thing to meet persons every day that had walked eight and ten miles fasting, in order to make the mission. After a week well spent here, the exercises were given in Barclay, a church under the care of the same clergyman. Barclay is a rough looking mining town, on the top of a mountain, sixteen miles from Towanda. The whole place belongs to the Erie Railroad Company, and is one of its chief coal centres. The people are simple and pious, just as they came from the old country. Seldom do we meet with a more fervent

congregation, and one where more good could be done. Results in the two places: Communions, 2,500; baptisms, 6; First Communions of adults, 20. Here, as everywhere, several marriages were made valid.

Hyde Park, Mass.—The work was begun, May 26th and ended on the 9th of June. Owing to the lateness of the season, it was deemed advisable to undertake the mission at once. Consequently, the Superior of the mission left two Fathers at Hyde Park, whilst with a Father from St. Mary's of this city he undertook a retreat in Maine.

The Fathers in Hyde Park had every reason to thank Almighty God for blessing their labors. A mission was a novelty here. The attendance was very large; in a word, no one could tell where the people came from. Many had been scarcely looked upon as Catholics; many had never been seen in the church before. The pastor, the Reverend James Conlan, recently appointed to the parish, gave us every encouragement in our work and seconded our efforts in regard to forming a sodality, the surest means of making the fruits of the mission lasting.

Results: Communions 2,500; Baptisms 2; First Communion of adults 20. Nearly a hundred children were after due preparation admitted to the Holy Table for the first time.

Whilst the mission at Hyde Park was in progress, our Superior was engaged in giving the exercises in Rockland and Thomaston, Maine. The good people of these towns had never made a mission and were delighted with the opportunity of taking part in one. Even the Protestants, with their ministers came in large numbers, to see what was going on. Very consoling effects were produced. The Communions were about 1,500; three persons were baptized; 12 adults received the Holy Eucharist for the first time.

From the 9th to 17th of June a mission was given in Woodstock, New Brunswick. For the time it lasted, the work was the hardest of the whole year. Almost half the

congregation are farmers and lumber-men who live a long way from the church, fifteen, twenty and thirty miles. Two hundred adults, most of them deplorably ignorant, had to be prepared for first Communion. Many had not been inside of a church for years, and had forgotten their prayers and the little they ever knew about their religion. To prepare these in the short time at our disposal was a cause of great trouble and anxiety. Nearly every day persons would present themselves and ask for permission to make their first Communion. What could be done? the majority of them were over thirty. They knew little and never could learn much; besides they had walked fasting eight or ten miles and were obliged to return home soon. The Protestants of the place came in crowds to hear what the Jesuits from the States had to say. A very favorable impression was made and though the election for the provincial parliament was being conducted and canvassing quite brisk, the audience of Protestants continued to increase. In a neighboring county, a Catholic candidate was stigmatized as a tool of the Jesuits; but this political dodge was not resorted to on our account.

A few Indians (Malicetis) came to the mission; they are Catholics and speak English well enough. An elderly man of the tribe was asked what had become of several of the young men who were seen in the church the day before. "He drunk; he gone down the river," was his reply. Here, as with us, the same vice is decimating the remnants of the once flourishing tribes.

After the work was done, the superior remained a day, in order to give a lecture on temperance. A large audience was present and hundreds took the pledge.

Results: Communions 1,000; Adults first Communion 200; Baptism 1.

The first mission of Woodstock was, therefore, not by any means a failure.

Summary for the Springtime, i. e. since Low-Sunday:

Communions 9,500; Baptisms 23; Adults for first communion 267. Adding to these figures those of former missions, page 111, we have for the total of this year:

Communions 66,100; First Communions of adults 719; Baptisms of adults 222.

INDIAN MISSIONS.

FORT COLVILLE, WASH. TY., April 23rd, 1878.

REVEREND FATHER,

P. C.

My winter trip to the encampments of the various tribes began on the 17th of December 1877, and ended on the 12th of the present April. Taking a south-easterly direction, I travelled about eighty miles, when I arrived at the encampment of the Spokane Indians who were eager to see me. With them I passed the Christmas holydays. Then I journeyed north sixty miles to visit the Kalispels whom, on my arrival, I found gathered according to custom for their devotions. Thence I returned to Colville, where I stopped only one day for fear that the snow would block up the road on the mountains which divide the Sgoielpi from the other tribes, that belong to our mission, south and west of them. On the second day after starting, the fall of an additional foot of snow fairly shook the determination of my companion to go with me, at least for two or three days. But Providence supplied his place. A straggling Indian of a neighboring nation was about to return to his home. I asked him whether I might accompany him; for he belongs to a tribe unfavorable to the missionary. He consented and we started; it was well for him that he took me for companion, for I was a very efficient assistant on the way, help-

ing him to raise his ponies, which, being very lean and greatly overloaded, fell every two or three miles under their load. On the way we had many discussions, but I had to be very moderate for fear of offending him. "See now," he would say, "how foolish you are. Do you think that God who made the innocent babes, is going to cast them off when they die? Where do you find parents that cast off their children? What good can Baptism do a person? We see very good people among the unbaptized, and very bad ones among the baptized. Answer that." We reached his tribe after four days travelling.

In this tribe there is a prophet who is very popular and deceives the poor Indians by a thousand artifices. Some years ago he told his people that God ordered him, as Noe of old, to build an ark, because there would be another deluge; those who would follow his prayer, he would receive into the ark and save. In consequence of this order from above, he set his young men to sawing lumber during the whole winter. He thus keeps them from mischief, so that his nation compares favorably with other neighboring tribes, which gives him no little credit. He tells his people that he can read, though he never learned how, and that, were the whites to fire at him, they could not hurt him, as God had made him invulnerable. He says that God Almighty spoke through Jesus Christ, but of late He speaks to His chosen ones through himself, and that all such as follow the Black-Robe can certainly never obtain heaven. He is a sharper. As he is a cripple he would starve, but he manages to live splendidly and even to make a fortune by many of his revelations.

On arriving at his tribe I was kindly received by a relative of my companion. The time for prayer approaching, I was asked whether I would attend. I answered that I would if I were allowed to speak. Upon this one of them started to know the mind of the prophet. He answered that I might go to their prayer if I wished, but that I could not speak. On hearing the bell, however

I went, and spoke too; but I spoke to the wind as far as I could judge; for the prophet interrupted me and told me that I had spoken too much already; that they would not receive my prayers; that though he would not blame me for having adopted the prayer of Jesus Christ, I had no right to impose it upon others who had a different one. After him several others spoke, even more vehemently than the pseudo-prophet; some arguing that the prayer of their prophet was the right one, others maintaining that Baptism was of no use, as it was nothing but the power of understanding the word of God and doing it. Their speeches were often interrupted by vociferous applause. The speeches were followed by a prayer calmly said and devoutly, the bell being rung at different times; a hymn, without words, consisting only of an intonation of *Ah, ah, ah*, wound up the whole affair. I remained two days among them, but with no fruit. I left them much astonished by telling them that they would never reach heaven by the prayer of their prophet.

I travelled two days more and arrived at another small tribe, who also have a prophet for their chief and teacher. I was received rather coldly at first, but little by little I gained their good will. I was considerably helped by five or six who were already baptized and who happened to be there. With these I said morning and evening prayers and I taught them some catechism. Soon some infidels joined them, and once in a while their chief came to honor us by his presence. He is a man of good heart, and is very intelligent. When Sunday came he invited me to go to his prayers. I went, and with some little effort I persuaded him to leave off his and say the Black-Robe's prayer. After the prayer he spoke to his people, telling them to make their hearts ready to receive the prayer of the Black-Robe. His address was long, animated and eloquent. At noon we met again in the chief's house a large log house, and I spoke at length, touching

upon all the principal tenets of our holy religion. In the evening he requested me to let him say his own prayer, telling me that it was the wish of his people. I of course, assented. It was a *mélange* of our tenets and some private revelations of his own. I took good care after his prayer to congratulate him on what it had in common with the Black-Robe's. I remained with this tribe twelve days, praying morning and evening, on work-days in my cabin and on Sundays in the chief's house. At the end of twelve days he came to me and told me that his people would on the morrow disperse for the deer-hunt; that both he and his people wished to receive Baptism at some future time, that one thing kept them back, his distance from the Black-Robe; for a visit only once in a while could not satisfy him and his people. On the morrow I baptized two children and then departed. Many others, I heard afterwards, wished to have their children baptized, but the good chief hindered them, telling the parents that when he would be baptized then they and their children might join him.

About sixty miles from this place I found the first camp of the Okinagan Indians. I was received most cordially, as they were all christians. I remained with them one week, gathering them together in a large place three times a day for prayer and instructions.

On hearing that a child was dying at a second camp of the same tribe, about twenty miles further off, I hastened my departure. I arrived at this second camp during the night very wet. The chief is unbaptized and a little odd. He received me in his lodge with difficulty and refused me something to eat, but the next day he was more humane and tractable. I remained another week at this camp, and then passed from camp to camp, remaining in each the same length of time gathering together the people in some places three times, in others four times a day. Where the christians were in the majority I was well received, but not so well where the infidels were more numerous.

Having ascended the Okinagan river up to the boundary line between the U. S. and British America (and a few miles beyond it for sick calls), visiting all the Indians on my route, I descended the same river revisiting them all, but making a much shorter stay with them until I reached the camp of the Mitgan Indians. With these I spent the same length of time as with the others, and used the same method of instruction.

I then descended the Columbia river to see the Chelan, the Inliclikum and the Weenachee. These three tribes I found much disturbed in mind; they seemed to be under the impression that the Americans wanted them to leave their lands and go to some Reservation, to which they have a great aversion. This state of things had not little to do with their behaviour. The youngsters seemed to care very little about their prayers, and gave themselves up to gambling and disorders. I calmed them by telling them that, if they would fence up a piece of land, build on it a little house and live peaceably they would never be molested. This pleased them. I proceeded in each of these tribes as usual with my missionary exercises, which were always well attended. On leaving them God gave me a great consolation in the conversion of a white man who occasionally preached to the Indians. Before my arrival I met several Indians rehearsing to me with some degree of boldness certain objections of the Protestants against our holy tenets, which they had learned from him. After his conversion, that neophite promised that hereafter he would, with the help of God, do as much good as he had formerly done harm to the Church, a promise I encouraged him to keep.

As Holy-Week was approaching, I hastened my return homeward, having had during my trip forty-five baptisms, of which fifteen were of adults, the others of children, some of Christians, others of infidel parents and about twelve marriages.

U. G., *S. J.*

St. Mary's, Montana Ty., May 6th, 1878.

Rev. and Dear Father,

P. C.

To give your Reverence some idea of this mission among the Flat-Head Indians of St. Mary's Valley, or as the whites now call it, Bitter-Root Valley, in Montana Territory, I must make some remarks about their relations with the Government and with the whites. You must not imagine that we are here in a wilderness, far apart from the civilized world. No, we have, in this valley which extends about sixty miles, a populous settlement of whites.

Formerly, indeed, this valley was an Indian Reservation, and according to Governor Stevens' treaty, made in 1855, with the three united tribes of the Flat-Heads, Pen-d'Oreilles, and Koote-nays, no white man should have been allowed to pass an established temporary boundary, until the Government would decide whether another valley, that of the Jocko, the actual Reservation of the Pend'Oreille Indians, would be more fit for them. But little by little the whites, some with permission of the chief of the tribe, others without it, began to pass the established boundary, and when a few years ago the Bitter-Root Valley was opened for settlers, it was already taken up by whites.

Our Indians are now in a very precarious condition. The Government, in consequence of the misrepresentations of the money-seeking officials, regards the Flat-Head tribe as having given up their tribal relations, and patents have been issued by the Land Office for the fifty-two families which are supposed to be willing to become citizens, the other families being regarded as having removed to the Jocko Reservation. But the Indians continue to go on as before; they still consider their chief as their principal authority, and few only are living on the farms surveyed for them, and for which the patents, though issued two years ago, are not yet

delivered. The only difference is, that for the last six years they have not received a cent from the Government. A few of the Flat-Heads, about six families, moved to the Jocko Reservation, and it is among these few families that are divided the five thousand dollars which were promised these Indians for ten years, besides the annuities, granted by the treaty made with Gen. Garfield, about six years ago. While the whole of the tribe here in Bitter-Root Valley, about three hundred and fifty in number, in recompense for their historical fidelity to the Government and the whites, have to support themselves as best they can. To aggravate their condition they are now forbidden to buy ammunition, though most of them have paid high prices for their breech-loading guns. Moreover very few of them have any seed, so that, next summer, their condition will be worse. The only means of subsistence left to them, at present is the buffalo-hunt. But this, besides the inconvenience of detaining them for about eight months in the year, far from the mission, is now full of danger; their horses and lives being exposed to the greediness of a multitude of hostile Indians, who are well armed. In fact, last winter our Indians lost many horses on the buffalo ground.

In proof of the fidelity of these Flat-Heads to the Government, and of their friendship to the whites, notwithstanding the ill treatment they have experienced at the hands of government officials, and of many whites, I will give you a brief account of their behavior during the late Nez-Percés war, from which also your Reverence will see the influence our holy religion has over the passions of these savages, and that our work among them is not altogether fruitless.

Early last summer, as soon as the tidings of the hostility of a band of Nez-Percés in the lower country, reached Bitter-Root Valley, and there appeared some possibility that the hostile Indians might take refuge from the soldiers in this valley with whose passes they were familiar, the whites here became alarmed. There are two Indian trails

leading into this valley from the Nez-Percés country in Idaho Territory; one, called the Lo Lo (Laurence) Fork's trail, enters at the lower end of the valley, the other, at the head of the valley. Both trails are very rough, and though many of the Nez-Percés used to follow them to the buffalo hunt, it was generally thought impossible for them to enter by either, burdened as they were with women and children and over one thousand horses. But as soon as the rumor spread that the soldiers were driving the Indians toward these trails, most of the Bitter-Root Valley settlers, many of whom were already prejudiced against the Flat-Heads, chiefly on account of their being Catholic, began openly to show their feelings; and the more so because a few of these Indians are intermarried with Nez-Percés, and some Nez-Percés families lived in the valley. The alarm grew to such an extent that they sent for arms, built three forts, and *some weeks* before the hostile party arrived, left their farms and shut up themselves and families in the forts. The newspapers of the county had frequent spicy articles full of calumnies against the Flat-Heads, and exciting in the settlers feelings of fear and distrust. Every movement of the Indians was watched; in their most innocent actions hostile intentions were discovered by the alarmed people; no powder nor ammunition was allowed to be sold to them. It was of no use for me to tell the people that they had no reason to suspect the Flat-Heads; that by acting in so distrustful and cowardly a way without the least foundation for it, they were provoking the Indians and exciting them to revolt. The settlers would not believe me and some went so far as to say that the Fathers were urging the Indians to get rid of the white settlers.

At last the official news came that the hostile band, driven by the soldiers, was entering Bitter-Root Valley by Lo Lo Fork's trail. The excitement then grew intense. Many people were talking of killing all the Indians. The intentions of the Chief Charles, son of the famous Flat-Head

Chief Victor, were sounded by the Indian Agent and the commanding officer of the recently established military post in Missoula. Charles answered that he and his people would remain neutral, if not provoked by either party. About twenty-five soldiers and all the volunteers that could be gathered together, about two hundred, fortified themselves at the mouth of the Lo Lo Fork's defile, by which the Nez-Percés were coming. The exact number of their warriors was not known, but it was reported that they were well armed and had plenty of horses. Their armed men must have been three hundred or three hundred and fifty, under four principal chiefs, the most notorious of whom was Joseph, now a prisoner in Leavenworth. Some half-breeds, and some whites, friends of our Indians, with the intention of reconciling them with the settlers, persuaded some to follow the volunteers. They went, moved rather by curiosity than by the desire of fighting. It was by them that Charles, in order to avoid fighting, sent word to the hostile party to take some other trail to the buffalo country. The commanding officer, distrusting the courage of his volunteers, many of whom were of the opinion that the hostile Indians should be allowed to pass unmolested through the valley, had two parleys with the enemy who refused to surrender on the severe and, it seems, unreasonable conditions offered to them. A last intimation was therefore given to them, that unless they surrendered by noon of the next day, they would have to fight their way through. They then held a council, in which it was proposed to make a night attack upon the soldiers and volunteers. Had they acted upon this, a regular butchery of the soldiers and whites would have been the result. But their scouts reported that Flat-Heads were in the volunteers' camp; and fearing to be obliged to fight not only the whites but also the Flat-Heads and their allies, the Pen-d'Oreilles and Kootenays, they took the bold resolution of getting out of the defile by way of the hills. So, early in the morning they

broke up their camp, and climbing up a steep hill which it was thought impossible for them to ascend, encumbered as they were with about two thousand tired horses and a multitude of women and children, and in sight of the soldiers and volunteers, they emerged from the defile in splendid order and marched up the valley without a shot being fired on either side, and encamped about five miles further upon the road.

Next day, Sunday, they again decamped, and were to pass about a mile from our Mission, on the opposite side of the river. Charles, who did not like the idea of being slighted by the Nez-Percés, gathered around the Mission all his Indians, about seventy in number, many of them without arms or ammunition, and went out to see them pass, ready to fight them had they showed any such inclination. He had told his men before to pray with fervor at the Mass I said for them early in the morning. When the Nez-Percés passed by, all well armed, Charles, with true bravery, refused to shake hands with their chiefs, or to have any communication with them, because of the murders committed by them in Idaho Territory.

For the next two days, the settlers, whose love of money overcame their fear of the hostile Indians, began to trade with them. They were destitute of provisions, though they had plenty of money. To give you an idea of the booty they had accumulated in Idaho Territory by the destruction of several large stores and by robbing a large party of Chinamen, I will say that they had rolls of gold coin, heavy bags of gold dust and a quantity of greenbacks. In the small village of Stevensville, near our Mission, they spent over one thousand dollars, and would have spent more had they not been hurried off by the news that Howard was close behind them with a large force.

The sight of these Nez-Percés, all well armed, boasting of their exploits in Idaho Territory, and almost masters of the country, was a great enticement for our Indians. Yet

not one joined them. What a contrast to the good behavior of our Indians was that of some whites, who, for the sake of making a few dollars, sold whiskey to the savages, thus exposing the whole settlement to ruin. To the praise of our Indians, be it said, that, after the Nez-Percés went out of the valley according to their promise, without molesting the settlers, Charles, in accordance with the neutrality he professed, refused even a scout to the General.

Among the Nez-Percés that passed here there were no Catholics, with the exception of a few women who were forced to follow the camp.

Such a proof of fidelity on the part of our Indians should have convinced the government officials that they had no thing to fear from our Catholic Indians; and yet they are forbidden ammunition for hunting purposes. May God reward them for their uprightness and relieve them from the distress which it has brought upon them.

Your humble servant,

J. D'A., *S. J.*

St. Francis' Institute, Osage Mission,
Neosho Co., Kansas, July 1, 1878.

Rev. Father,

P. C.

The following few items about our Mission and Indians may not be uninteresting to your readers.

During the past year we have succeeded in supplying what has long been felt to be a great want to our Mission. The log cabins, used as school-houses, built in the early days of the Mission, having become inconvenient and even dangerous, have been replaced by a splendid stone school-house, measuring sixty-five feet front, forty feet deep and thirty-eight feet high. It would have been a great consolation to our good Brother O'Donnell to witness before his death, the completion of this work for which he prayed and worked so hard; but on the twenty-fourth of last Oc-

tober, he was called to receive the reward of his many labors for the glory of God and the prosperity of this Mission during the twenty-nine years he spent among us. May his soul rest in peace.

This year we had hardly any winter, but the weather was worse than wintry. Rain, rain, perpetual rain! The country around was flooded, the roads impassable. It was very difficult to attend to our distant missions, and we must thank our Guardian Angels that we suffered no serious inconvenience. I narrowly escaped drowning in crossing the Cana; while Fathers Driessen and Van der Hagan were left in the mud, their horses having broken loose from their buggy.

During the rainy season three missions were given in this neighborhood by Fr. Van Goch; one at Parson, another at Independence, the third at Humboldt. Notwithstanding the state of the weather and of the roads which were impassable by wagon or on horseback, the people came faithfully to the exercises, though often obliged to wade through deep water. Many Protestants also attended; they conducted themselves becomingly and appeared well satisfied. The missions were quite successful; many careless Catholics returned to their duties, and several Protestants were reconciled to the Church.

Owing to the weather it was impossible for me to visit the Osages last winter. But as soon as it dried up a little, I started for the settlement north of the Cana, to afford the people an opportunity of complying with their Easter duties; and I had the consolation of seeing most of them respond to my invitation. I also visited the Poncas, a tribe that after Custer's massacre were removed from the Black Hills to this country. They belong to the great nation of the Dacotahs, and number about seven hundred and eighty. Of these, one hundred and fifty, mostly half-breeds, are Catholics, having been baptized by Fr. De Smet of happy memory. Since my visit to them they have been ordered

to remove to a new Reservation on the salt fork of the Arkansas River. Last winter they sent to the President at Washington, a petition signed by every man of the nation, and endorsed by their Agent, Col. A. G. Boone, asking for a Catholic school and Mission. The fate of the petition has not yet been heard of.

The Poncas, like the Osages, being blanket Indians, averse to civilization and very wild, there was some fear of trouble between them and the other Indians; but none has happened.

The Indians who have removed to this southern Territory are of a variety of nations, or rather the remnants of nations that were once populous, but are now almost annihilated. The only powerful tribe left is that of the Kioways, who may eventually give some trouble to the United States Government; all the others are friendly with the whites. Among themselves, however, they have occasional wars, which might more properly be called retaliatory expeditions, and which end as soon as satisfaction has been obtained.

The following example of one that took place here among our own Indians some years ago will give you an idea of what they amount to. A party of Sacs and Foxes killed a boy, belonging to a band called the Little Osages, while he was attending the horses of his people on the prairie. The head chief of the Little Osages with several of his principal men was at the time paying us a visit. It was a long summer day, and the braves were lying on the ground after their meal, smoking their calumets and watching the children at play. Suddenly a runner appeared in great haste, announcing that the boy had been killed by the Sacs and Foxes.

At once, all were up; a war-whoop was given, and in less than twenty minutes all the men of the town were mounted and on the war-path. The head chief told us not to fear for they would soon settle this matter, and dashed off. We watched them from the housetop until nothing more could be seen of them than a cloud of dust indicating the direction they had taken.

While this was going on, our attention was attracted by seven or eight old women, advancing with long sticks in their hands. We wondered what these fury-like creatures were about. They came on until they reached the open road, then turning their faces in the direction in which the warriors had gone, they formed a line, sat upon the ground and began a most hideous cry, accompanied with a clapping of hands. Then they beat the ground with their long sticks, at the same time pointing with one finger towards the enemy, gesticulating as if arguing with some distant person and uttering imprecations against the enemy. We learned afterwards that this was the pagan way of praying to God for victory over their foes.

The Osages started on the war path about noon, and in less than three hours overtook the Sacs and Foxes who immediately fled. The pursuit was hot until a Sac chief was killed. This satisfied both parties. The war was at an end. The Sacs carried off their dead chief, and the Osages desisted from further revenge.

The chief of the Osages, knowing that we would be uneasy, kindly dispatched a messenger to inform us of the result of the expedition, and gave him orders to be sure to "go and see the Sisters, who take care of our daughters, and tell them not to be afraid, but to sleep as soundly as if nothing had happened."

This is the way in which Indian wars are generally conducted; for, except in some extraordinary cases, the Indians dislike much bloodshed.

PAUL MARY PONZIGLIONE, S. J.

OBITUARY.

FATHER SERAPHIM SCHEMMEL.

Father Seraphim Schemmel was born at Rouffach, of the diocese of Strasbourg, in the department of Haut-Rhin, Alsace, on the 24th of January, 1817. As he was of a very retiring disposition, and not much given to talking about himself, next to nothing is known of his early life. It seems that he studied grammar and the classics at the college of Rouffach some seven years, that afterwards he made a year of rhetoric and another year of philosophy at St. Joseph's Seminary in Strasbourg, and that he wound up by no less than five years of theology, four of which were spent in the Strasbourg Seminary and one in private study in the Bishop's residence. On the eve of Passion Sunday, 1841, he was ordained priest by Mgr. A. Raess, then Coadjutor of Strasbourg, and still Bishop of that same see.

For nine years and a half Father Schemmel acted as curate in a country parish. There, no doubt, he became convinced that he was not intended for the bustle of the outer world. Remarkably timid, carrying on a very diminutive body a head more massive and learned-looking than attractive, fond of study and quiet, he welcomed with his whole heart his Master's call to a life of greater perfection. He had the good fortune to enter the Issenheim noviceship while Father Cotel ruled it with all the tenderness of a mother. For his second year of noviceship he was sent to Notre Dame de Liesse, and the next year he took his first vows in Paris, on the 22d of August, 1852, on his way to Laval, where, after one year of review, he successfully passed his examination *de universa theologia.*

In 1853, while the Mission of New York and Canada still belonged to the Province of France, he was sent to Fordham, where he taught alternately dogmatic theology,

Hebrew, philosophy and Holy Scripture during five years. Then he spent five other years in Montreal, teaching philosophy to the boys.

In 1863, we find Fr. Schemmel again in Fordham, teaching dogmatic theology and Hebrew. He seems to have had quite definite opinions of his own in controverted matters; but in the class-room it was very hard to make out his bias. He stated both sides fairly, and left you to choose. It was impossible to draw him out, however much you might question him. In private "coaching" for examination he was unrivalled: his clear, concise method was invaluable to one who wanted briefly the pith of an argument or the answer to possible objections.

From 1866 to 1868 he taught philosophy in New York; the following year he read metaphysics to Ours at Fordham. In 1869, when Woodstock was opened, he went there and taught for three years moral theology, the short course, or logic and metaphysics. Towards the middle of the academic year 1872–73, which he spent at Fordham, he fell ill with inflammatory rheumatism. As he was no better at the end of the year, he was removed to St. Vincent's Hospital in New York, where the devoted sisters took him gently through a year of acute suffering. The little man used afterwards to relate how the nuns obliged him, according to the doctor's prescription, to drink his bottle of brandy every day; and lest such a dose would scandalize us in so regular a man, he would add: "My blood was so bad that I felt the brandy no more than if it had been water."

As soon as he got well enough, he was sent back to his dear old Woodstock, where he taught either ecclesiastical history or the short course for two years. Here he was in his element, cheerful in the midst of his books. Though so timid and diffident, and withal so humble that he imagined people ought to avoid him because he was, in his own eyes, so unbearable, yet he could not resist the temptation of an occasional witty remark or passing joke; only, if it was in the class-room, as he did not dare to look at his

pupils, he would direct his half-playful, half-bashful glance to a remote corner of the ceiling—which strange manœuvre was generally a signal to his hearers to prick up their ears for a forthcoming joke.

Woodstock saw the last of his public teaching, though, strange to say, what we might call his public life was only about to begin. Hitherto he had been altogether an indoor man, having nothing or scarcely anything to do with the exterior ministry; but now, in 1876, coming to New York just after Father Legouais's death, he unexpectedly stepped into his shoes. Literally speaking, they were not much to small, seeing that, while Father Legouais was a trifle under five feet, Father Schemmel cannot have been more than a trifle over the same. Morally, the said shoes fitted to perfection; in fact, as Father Schemmel took Father Legouais's confessional, it is piously believed that some good people never perceived the change of personality. As had been the dead man, so was the live one: clear and pointed in his advice, patient, gentle, always at home, always easy of access. His private lessons of theology to a couple of scholastics being no very great drain upon his time, he even ventured to toddle through the streets on errands of mercy, looking timidly over his shoulder every now and then, as if—this is the way that look was accounted for by a facetious Virginian—as if he was making sure that his guardian angel was following on his trail.

Although he never completely recovered from his long illness, he seemed in this last year to be growing stronger and less infirm. The day before he was struck down by the disease that carried him off so suddenly, he went to see a German who had been hurt on the Elevated Railway. He was always called for Germans, because, though decidedly French in character and training, he was more of a German in his talk; even French he spoke with a marked German accent. On that day, then, Sunday, the 7th of July, he seemed to be in his usual health and spirits. On Monday afternoon he was called again to see a sick woman in St. Joseph's Home, 15th Street. Coming back in time for second table, he went to sit with the Fathers during recreation. This was unusual with him. As he was troubled, after

meals, with a tendency to choking, which sitting down only aggravated, he made it a point to walk, generally with some of the Scholastics; but this evening, whether because it was vacation time, and they were all at Fort-Hill, or because his sick call had fatigued him, so it was, that he sat down with the Fathers, and very good-naturedly stood their chaffing him about it.

He went to bed at about ten o'clock, without showing any signs of what was so soon to come. One of the Brothers happened to be passing by his room at half-past eleven. Hearing groans, he went in, and found the poor little man sitting in his chair and complaining of great oppression in the chest. Father Rector was called, and immediately sent for the doctor. The latter eventually came, but all efforts to save the good Father's life were unavailing. The disease seems to have been congestion of the lungs brought on by rheumatism; it gave him intense pain, leaving him, however, the full use of his faculties. He made his confession, and was anointed without delay, but, as he seemed threatened with vomiting, Holy Communion was not given to him. At twenty-five minutes past one, only three hours and a half after he left the recreation room apparently in good health, he went to his rest.

We had reason to think that the suddenness of his death was a mercy. He had formerly been very scrupulous, even in directing others, so much so that, in the consciousness of his infirmity, he is known to have advised one of his scrupulous penitents to look out for some other director. Latterly he has been found very definite, precise and unhesitating in the confessional and in spiritual direction; but who knows if the old tendency to over exactness might not have mastered him in the dreary trials of a lingering illness?

The very morning of his death, a lady came to ask for the "little Father." She was one of those who had found in him a worthy successor of Fr. Legouais. The Brother at the door pointed to the parlor, where the body was laid out, saying ominously, "He is there!" It was on the 9th of last July. He was buried on the following day, not quite twenty-eight years after his entrance into the Society, and about fourteen years and a half after his profession. Quietly and unobtrusively he died as he had lived, a man of solid and well digested learning, but above all an interior man who seems never to have swerved, in any important detail, from the path of duty.

APPENDIX.

VARIA.

America—A young woman told one of the missionary Fathers that she had been associating with Protestants for years and going to their churches; she scarcely considered herself a Catholic. The only thing that kept her from formal apostasy was the thought of having to give up the Rosary if she became a Protestant. That she could not do. She made the mission and was extremely penitent.

Another, a Protestant woman, was sweeping in a public place, and found a piece of paper, on which was printed the "Hail Mary." She learned the prayer by heart, and was pleased to say it often. This practice led to other things, and she was received into the Church by Fr. Dompieri.

A priest was called in at Woodstock, New Brunswick, to a man who was dying. He was born of Protestant parents, and probably unbaptized, and knew nothing of religion. When asked by the Father how it was that he had sent for a priest and what made him ask for admission into the Church, the poor man replied: "I don't know anything about religion; I want to be a Catholic. It appears that when a young man he heard Catholics saying the Angelical Salutation, and had picked up a few words of it and used to say every day: "O, holy Mary, bring us to the Father and the Son."

Asia Minor—Our Fathers in Beyrout have a very fine printing office which excites the admiration of even European visitors. They have made a new Arabic translation of the Bible which is at present printing. The third volume will contain an *Index Biblicus*, a novelty in the East. A splendid copy of the first volume has been sent to the Paris Exposition.—The Fathers in Aleppo have gained the good will and respect of the whole population, by their exertions during the plague, and they have received besides a gold medal of honor from the French Government.

East Indies—The Mission of Mangalore has been transferred to the care of the Society by the Congregation of the Propaganda. V. Rev. Fr. General has entrusted it to the Province of Venice. Six priests and two lay-brother will go at once to take charge of it.

France—On the evening of May 12th, the relics of Fr. de la Colombière were taken from the tomb in the chapel of the convent at Paray le Monial, where they had rested one hundred and nine years; and on July 22d—the birthday of Blessed Margaret Mary—they were deposited in the public chapel of our house of third probation.

Spain—His Eminence, the Cardinal Archbishop of Saragossa, has given a public testimony of affection towards the Society by visiting our Novitiate and Juniorate in Verneh (Aragon), to celebrate the feast of our holy Founder. He sang Solemn Pontifical Mass, and in the evening gave the Benediction of the Blessed Sacrament. He remained over eight days with the community. He seemed to take the greatest delight in dealing familiarily with our young people, walking out with them, making them explain the distribution of time, the matter studied in the Juniorate, the method of studying, etc. A month later, just before starting for Rome, he wrote a very kind letter to the Rector, thanking him and his community for the pleasure which the visit had given him. "I am going to Rome," said his Eminence, "and I am sure that I will afford great consolation to our Holy Father, to the Sacred College and to the Fathers of the Society (on whom I will call), by simply relating what I have witnessed in that house." His Eminence is a member of the illustrious Order of St. Dominic.

We stated on page 133, that, in consequence of the confirmation of the veto of Governor Axtell by the Senate Committee on Territories, our Fathers would have to present another Bill of Incorporation. We have since learned that, in consequence of the refusal of the House of Representatives to concur in this measure, matters remain as they were after the passage of the bill over the Governor's veto.

OUR COLLEGES IN THE UNITED STATES AND CANADA FOR 1877–78.

PLACE	NAME	PROVINCE	STUDENTS
Baltimore, Maryland	Loyola College, *d.**	Maryland	80
Boston, Massachusetts	Boston College, *d.*	Maryland	212
Buffalo, New York	Canisius College, *b.*†	Germany	119
Chicago, Illinois	St. Ignatius College, *d.*	Missouri.	236
Cincinnati, Ohio	St. Francis Xavier College, *d.*	Missouri.	270
Detroit, Michigan	Detroit College, *d.*	Missouri.	84
Fordham, New York	St. John's College, *b.*	New York and Canada Mission	185
Georgetown, District Columbia	Georgetown College, *b.*	Maryland	196
Las Vegas, New Mexico	Las Vegas College, *b.*	Naples	130
Montreal, Lower Canada	St. Mary's College, *b.*	New York and Canada Mission	254
New York, New York	St. Francis Xavier College, *d.*	New York and Canada Mission	477
New Orleans, Louisiana	Immaculate Concept. College, *d*	Lyons	200
Santa Clara, California	Santa Clara College, *b.*	Turin	209
San Francisco, California	San Francisco College, *d.*	Turin	672
St. Louis, Missouri	St. Louis University, *b.*	Missouri.	333
St. Mary's, Kansas	St. Mary's College, *b.*	Lyons	178
Spring Hill, Alabama	St. Joseph's College, *b.*	Missouri.	150
Washington, District Columbia	Gonzaga College, *d.*	Maryland	110
Worcester, Massachusetts	Holy Cross College, *b.*	Maryland	147

Transpose

Creighton College, at Omaha, and St. Peter's, Jersey City, were opened this month—so that we can give no statistics concerning them.

* *d* Day college; † *b* Boarding college.

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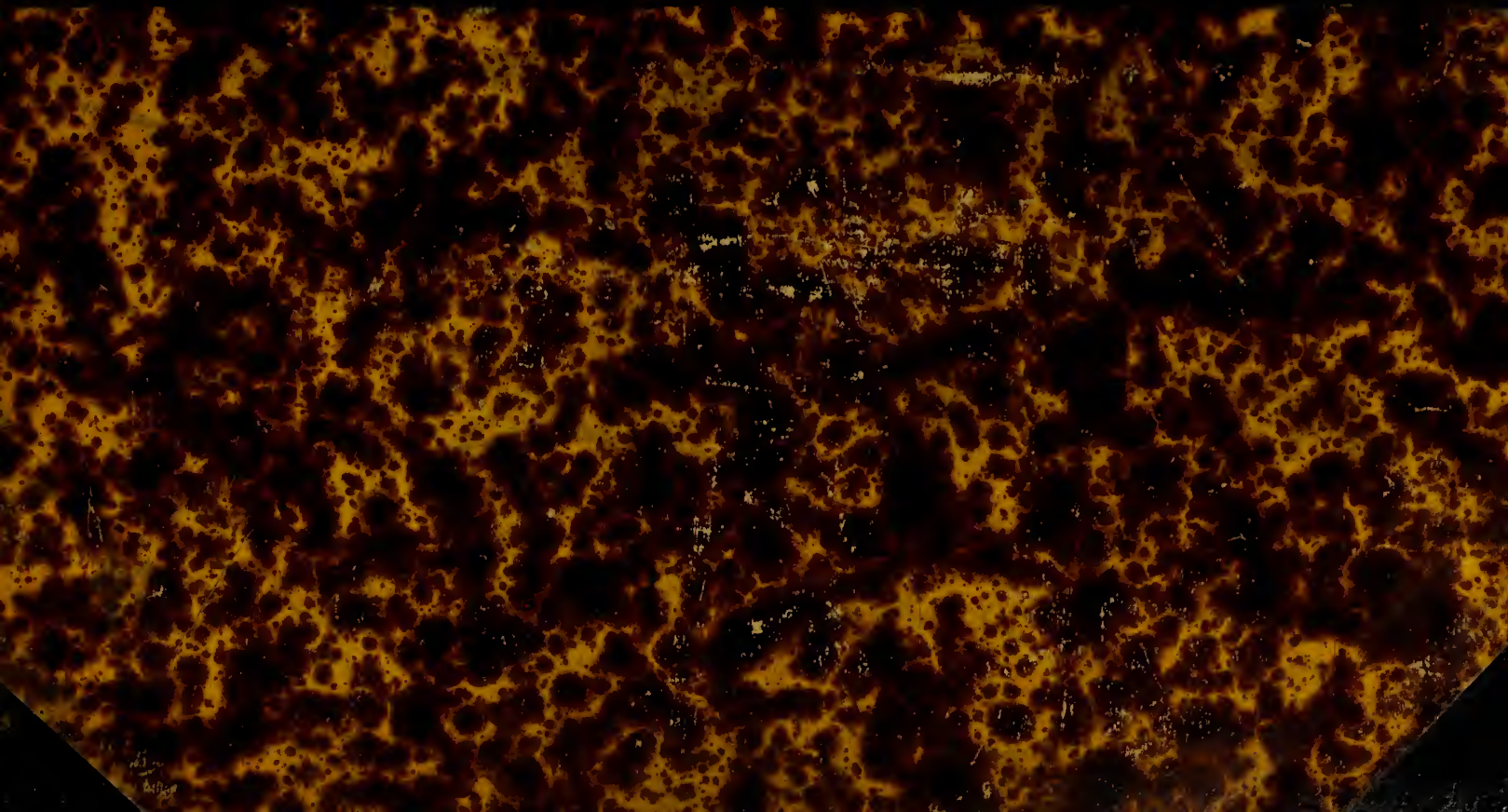
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